UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Ireland in America

By JOHN HAYNES HOLMES

George Sand

By GEORGE WILLIS COOKE

The Spy System in Industry

By NORMAN E. HIMES

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EDITORS
JOHN HAYNES HOLMES
FRANCIS NEILSON

ASSISTANT EDITOR
EDITH LLOYD JONES

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVII THURSDAY, JUNE 2, 1921 NUMBER 14

HOW WONDERFUL IS LOVE.

How wonderful is love!
More wonderful, I wis,
Than cherry-blossoms are when Spring's first kiss
Warms the chill breast of earth
And gives new birth
To beauty! High above
All miracles—the miracle of love,
Which by its own, glad and triumphant power
Brings life to flower.

Oh, love is wonderful!
More wonderful than is the dew-fed rose
Whose petals half unclose
In welcome of the light,
When first the Dawn comes robed in vesture cool
Of fragrant, shimmering white!—
More wonderful and strange
Than moonrise, which doth change
Dulness to glory—
Yea, with a touch transforms the mountains hoary,
And fills the darkling rills with living silver bright!

Not music when it wings
From the far azure where the skylark sings
Is wonderful as love:
Not music when it wells
From the enchanted, fairy-haunted dells
Where rose and thorn enshrine
A grief that dwells apart,
While from the life-blood of a breaking heart
The nightingale pours forth forever
The rapture and the pain, that naught can sever,
Of love which mortal is, yet knows itself divine!

—*Florence Earle Coates in Harper's.*

Why should a nation take pride in its army and navy? These are the measures either of its fear of other nations or of its aggressive intentions against them. They stamp a country either as a coward or a bully. They are the most patent survival into our own day of ancient barbarism. What would we think if men persisted in these times in eating raw meat, or worshipping in temples wreaking with the blood of slaughtered animals, or slashing their bodies with monstrous scars and decorating them with tiger's teeth or eagle's feathers? Such practices are now impossible in any civilized community, and yet no one of them is more of an anachronism than a battleship or a machine gun. Let not the elaborate mechanism and enormous power of these modern engines of destruction deceive us as to their essential character and meaning! They are modern versions of ancient jungle weapons, that is all; and for a nation to flaunt such armaments is as crazy and base a thing as it would be for a man to walk among his fellows today with a war-club or a brandished spear. Armies and navies are occasions not for pride, but for shame and contrition. We may feel proud only when battleships are sunk, forts dismantled, and armies demobilized forever!

We thought that "the limit" had been reached when we reported some weeks ago the advice of the Department of Justice to the Society to Abolish War, during the war period, that the printing of the Sermon on the Mount would be regarded as "pro-German." In the May 25th issue of *The Nation,* however, appears another story which seems to us as bad, or even worse. It seems that, early in 1920, Mr. Edward J. Ward, of the United States Bureau of Education, gave a series of lectures in Washington, in which he used the Declaration of Independence as the basis of discussion. Mrs. William Wolff Smith, wife of a major in the United States army, had the happy thought of asking the government printing office to furnish copies of the Declaration, so that Mr. Ward's hearers might have the text of the document in hand for reference. The plan was approved, and the order sent to the printers—but nothing happened. Investigation brought the reply that it had been officially decided

> that it would be unwise to print the Declaration of Independence . . . because it would be an act of discourtesy to our friends, the British, and also that in the inflamed state of the public mind such a publication might increase social unrest and a tendency to Bolshevism.

So the Declaration of Independence is a Bolshevist document, and its publication Bolshevist propaganda! This is interesting information, in more directions than one. We suppose that the next step will be the removal of the text of the Declaration from our school books, and the last step —! Well, the government is the official custodian of the sacred document, and some day when somebody goes to the safe deposit vault where it has been hitherto carefully preserved, it may be strangely missing!

Dr. John Pringle, a leading Canadian Presbyterian clergyman of Sidney, Nova Scotia, is notifying the City Council of that city that he will pay no more taxes while separate schools for the Roman Catholics are maintained by the appropriation of public funds. This action is most obviously a device for testing the legality of the action of the municipal authorities of Sidney in contributing to the support of Catholic institutions. It is argued by supporters of Dr. Pringle that the present arrangement in Sidney is contrary to the spirit of the educational law of the Province and therefore can be stopped on a plea of unconstitutionality. Much more important than this aspect of the situation, however, is the moral problem involved. This valiant clergyman is demonstrating by

his action the validity and efficacy of passive resistance as a method of resisting the injustice and darkness of government. To refuse to support the state while grievances are unredressed is one of the noblest traditions of our English speaking race. From the day when Hampden refused the ship money to the day when Dr. John Clifford of London rallied the Non-Conformists in opposition to the Balfour Education Bill, it has been demonstrated again and again that to refuse to pay taxes in support of iniquitous laws causes no bloodshed, brings suffering, if any, upon no one but oneself, and involves no defiance but the refusal of recognition of the government. The English Non-Conformists in the days of the education controversy refused by the tens of thousands to pay their taxes in support of sectarian schools, thousands of them had their property sold under the auctioneer's hammer, hundreds of them went to prison —it was a day of punishment gladly borne for the sake of right. In the end, of course, in this case, as in every other case of passive resistance, the state had to yield. We hope that in this Nova Scotia episode Dr. Pringle will be valiantly supported by a host of citizens. One man can do much as an inspiring example, but it takes many men, banded together to the very death, for results to be achieved. Incidentally, we commend this method of passive resistance to Americans, especially those who would preserve in this country the best English traditions of democratic life.

Prof. Einstein's apology for his failure to answer the question in the famous Edison questionnaire, "What is the speed of sound?" presents much food for thought. He declared that he could not say offhand what was the speed of sound, but that such information was readily available in the current text books. Here is revealed, it seems to us, a real insight into the conditions of human knowledge. It is quite impossible, in these modern times, when the range of knowledge has been so immeasurably extended in countless fields of observation and research, for any man to keep in his mind any very large amount of accurate information. Neither is this necessary in these days when millions of books, magazines and pamphlets are appearing from the printing presses of the world. The educated man today is no longer a walking encyclopedia of world knowledge, although there are certain elementary facts which every such man must know, as the Edison questionnaire most effectively revealed. He is today pre-eminently the educated man who knows not the answer to every question, but the place where such answer may be found! The Edison questionnaire was exceedingly well done—75 per cent of the questions were easily answered by any intelligent and well-read person. The theory behind such a questionnaire, however, is essentially unsound, as is the whole theory of set examinations. It is impossible to tell with any finality either what a man knows or what he is able to do, by trying to stump him with an array of riddles.

The response of the Diocesan Convention of Michigan to Bishop Williams's offer to resign "if at any time in the judgment of the convention, the diocese would be relieved and prospered by a change of leadership," is one of the most heartening events in recent times in the religious world. The Bishop's offer followed an address in which he stated with the unequivocal clearness characteristic of the man, his beliefs concerning the obligations of the church toward social and industrial problems, and his determination to declare them frankly whenever necessary or advisable. "My own choice is made," he said. "I must abide by it. I cannot promise to refrain in the future from speaking as I have spoken in the past." These beliefs of the Bishop, as is well known, are radical, indeed they have been frequently described as "Bolshevik." In the face of this challenge, the Convention did not flinch. On the contrary it used nobly an unexpected opportunity thus thrust upon it by a brave and honest man. Refusing to accept the Bishop's resignation, the Convention passed a resolution which declared—

> . . . this convention desires to go on record as standing unqualifiedly for the American right of free speech on the part of the bishop and the clergy regardless of our respective individual points of view, believing with confidence in the ultimate power of the gospel of Christ and desiring only that that shall prevail in all the phases of our modern life.

It is evident that the Episcopalians of Michigan are not unworthy of their leader. Higher praise than this is difficult to conceive!

Dr. J. L. Zacker, Secretary of the Jewish Work of the Protestant Episcopal Church, states that 85 per cent of the Jews of this country do not recognize today the religion of Judaism. This is an amazing total of indifference and defection on the part of the Jewish people, and we wonder upon what information such an estimate is based. It is even worse than the estimated withdrawal of Christians from their churches, for this has never been placed at more than 66 per cent. Whether Dr. Zacker's figures are entirely accurate or not, however, he is undoubtedly right in emphasizing the fact that the Jews are losing interest in their religion. This is only one of the phases of the general turning away of men and women of all faiths from the support of organized institutions of religion. The Catholics, we suppose, feel this phenomenon less seriously than the Jews and Protestants, but even here the falling off in support and

interest is more alarming than the priests of Rome ever admit. What we face, after all, is a situation comparable to nothing the world has seen since the break-up of the religion of the Roman Empire. At that time all kinds of fantastic cults were flourishing as such cults are flourishing today. At that time also there was the surface indication of ecclesiastical prosperity or power—the temple sacrifices were offered with great splendor, just as the religious services in our day are held in the large churches of our great cities and towns. We know today that religion as a vital reality has departed from the empire. At this very time, however, true religion was demonstrating afresh its everlasting reality in the Jewish diaspora and the sudden appearance of Christianity. Is there nothing to parallel this new and true religion growing up in the midst of the passing of the old in our modern day? We think there is. The labor and community movements of our time constitute the new religion which is to take the place of Christian and Jewish ecclesiasticisms which are now so near to extinction.

Another honest clergyman rises from his experience in war times to bear testimony to the moral havoc wrought by war. Says the Rev. John Flynn, writing in *The Christian Advocate*:

> It detracts not one whit from the efforts and heroism of the men who came face to face with death at the front to say that they were not spiritually exalted by their experience. . . . The transforming power of the baptism of fire has been wildly exaggerated. An army experience has no power to cleanse the soul. Let us be frank about it. War is damning to the moral life of men and women alike.

We marvel in view of such testimony as this which is every day multiplying in the growing disillusionment of the present hour, that any of us ever believed that war could exercise a redemptive influence on the souls of those participating in its processes. We all of us, pacifists and militarists alike, indulged to some extent in this superstition—some of us because we hoped against hope that war after all had some compensations, and some of us because we really wanted to convince ourselves that war was a good and not a bad thing. Now we know that the desperate hope, as well as eager faith, was vain. War kills the soul as surely as it kills the body; it ravages alike the spiritual and the material realm. It is everywhere and totally destructive of all that makes for life and love. That any man should speak any word in defense of war under any circumstances proves that we are the feeble creatures of habits which even animals would be ashamed to cultivate.

Ireland in America

The increasing seriousness of the situation in Ireland, and the close interrelation of England and the United States on this burning issue, makes important an analysis of the factors of public opinion which exists in this country on the Irish question. Division on the problem is cutting more and more sharply athwart the various other lines of separation which part our citizenship. It is more and more tending to precipitate a tangle of sentiment which bodes little good for our American life. Of course, it is inconceivable that liberty-loving Americans should not be keenly awake to the horrors of English oppression in the Emerald Isle; and yet the intrusion of such an alien issue into our national development, cannot be welcomed by any sane person. On the other hand is the reaction of American feeling upon England, and the relations of the United States with the mother country. Every hour that passes, especially with the atrocities in Ireland steadily increasing in number and horror, makes more important the phenomenon of "Ireland in America." An analysis of the situation is perhaps the first step in the direction of any attempt to bring some kind of order out of existing chaos on this side of the Atlantic, and to bring some understanding to the perplexities that seem to be present on the other side of the Atlantic.

From this point of view, we may say that *Omnis America est in tres partes divisa* on the Irish question—that is, all of America that knows or cares anything about the question at all! The millions of Americans whose universe is baseball, the movies and "Mutt and Jeff," are of course not included in this survey.

The first and smallest group is composed of the Brahmins of Boston, certain financial and social leaders of New York, and the hangers-on of these people in the eastern states and elsewhere, whose basic law of political life is "England can do no wrong," and whose conception of the whole duty of man is "Do as the English do." These English-Americans are the spiritual descendants of the Tories of 1775. They hate the Irish on principle, and object to the present policy of Lloyd-George on the ground that it is, if anything, too merciful. These persons have money, social prestige, great newspapers (like the New York *Times*), churches (of the Episcopal, Congregational and Unitarian order). They look impressive, control much inside political power, and can make a big noise and present a big show whenever necessary! But no group of persons is more completely out of touch with American life, or wields a more utterly insignificant influence among the great masses of the common people. Their importance is in inverse proportion to their appearance.

A second, much larger and much more important group in America, is composed of the Irish themselves.

These were either born in Ireland, or their fathers were born there, and the love of the old country is strong within them. In the present state of affairs, these Irish-Americans are naturally and properly interested in nothing but "freedom for Ireland," and everything they do is directed to this end. When they select a newspaper at the corner stand, when they purchase tea at the grocery, when they cast a ballot at municipal or national elections, when they talk in private at a dinner table or in public at a mass meeting, it is Ireland which is in their minds, and which finds expression in their words and deeds. They will stop at nothing, not even the unspeakable horror of a war between England and America, to serve their cause. Ireland must be free, at any price. The vast importance, in the present crisis, of these Irish-Americans, springs from their numbers, their efficient organization, their militant and uncompromising spirit, their control of strategic political areas, and their support by the hierarchy of the Catholic Church, and by certain anti-English influences, of which the Hearst papers may be taken as an example. All of these facts together, however, would not serve to give this group of Irish-Americans any especial significance, were it not for a further fact which in itself makes them one of the most potent elements in the world situation at the present moment.

I refer to the fact that there is a great and ever-increasing body of American citizens not to be described in any sense as pro-English or pro-Irish—just plain ordinary, everyday Americans, whose whole political philosophy is well expressed in the current slogan, "America first"—who feel today that the Irish are an oppressed people, and that they ought to be freed from the yoke of English oppression. These Americans do not know much about the history of relations between England and Ireland in the past. They had little sympathy with "The Easter Revolution," and the refusal of Irishmen to do their full share in the war against Germany. They misunderstood, and still today misunderstand, the ideals of Sinn Fein, as consistently as they mispronounce the name. They cannot understand why it is that Home Rule did not settle the whole problem long ago. But of late these Americans have lost sight of everything in the Irish question but the hideous spectacle of an English policy in Ireland which outdoes all that the Germans did in Belgium, or for that matter what the Duke of Alva did in Holland in the classic days of medieval Spanish imperialism. It is as impossible to talk to these Americans today about the merits of England's case as it became very early impossible in the Great War to talk about the merits of Germany's case. Americans in 1915-16 saw, or thought they saw, German "frightfulness" in Europe, which called for action in the name of civilization; and therefore were they moved to a slow but sure, and in the end a terribly swift determination to destroy German rule forever and at any cost. So today we see, without help of propaganda, an English "frightfulness" in Ireland, which similarly seems to call for action in the name of civilization, and which is moving Americans therefore to awful wrath against a country which it still seems incredible that we should have for anything but friend and ally. But how can we continue relations with a government that does such monstrous things? How can we continue to be sincerely associated with a people so bereft of moral sense as to tolerate a butcher like Lloyd-George? By what right do we remain neutral when confronted by the wanton assassination of an heroic and liberty-loving people. To have the Irish situation compared with the Southern situation in this country in 1861, and by suggestion Lloyd-George compared with Abraham Lincoln, is to us at once an insult and a blasphemy. We see too clearly the parallel of the American Revolution and George III, of Lafayette and France, to be thus fooled or to remain forever uninstructed as to our duty in the premises.

It is the existence of this third group of simple Americans, and their sympathy growing and deepening every hour for Ireland's cause, which makes the situation in this country one of growing seriousness. It is this which creates the problem of "Ireland in America." As a non-resident who is opposed to war under any and all circumstances, who believes that war never settles any question, who believes that violence used by America against England for Ireland's emancipation, would be as futile and ghastly as the violence now used by England against Ireland for Ireland's conquest, I can only cry out in alarm at what is going on. As an American whose blood is every drop from English sources, who loves England as the one foreign country which he has visited and whose people and literature he knows, who has long trusted the English conscience to recognize and destroy tyranny, I look in despair at the fateful combination of Erin's woe and Albion's sin. One would think there are enough occasions of enmity between England and America without adding another wantonly to the list. Economic rivalry, financial jealousy, contending imperialistic ambition, competitive armaments, all prove that the Great War has wiped out the struggle between Great Britain and Germany, only to substitute therefor a greater struggle between Britain and the United States. Present-day Ireland in such a situation is a blazing match in a powder keg. It arms every enemy that England has in this country, and disarms every friend; it makes war easy, and peace infinitely difficult. But we on this side are helpless. So long as the massacre of Ireland continues, there is nothing that even the most peace-loving among us

can do. We are as helpless to stay the drift against England today as we were to stay the drift against Germany four years ago. Do the English not know this; or, if they know it, are they themselves helpless to act? What cosmic power guards Lloyd George and his associates, that England does not arise to smite them from their place in the name of justice and the right?

JOHN HAYNES HOLMES.

CONTRIBUTED

Revolutionary Tendencies in Modern Literature

II.

GEORGE SAND

Aurore Dudevant, 1804-1876, known to literature as George Sand, was a follower and disciple of Rousseau. Heine wrote of her that she had a genius whose amplitude was exquisitely beautiful. Michelet saw in her the grand writer of prose in the eighteenth century, and Edmond About described her as the noblest mind of her time. Thackeray found her style noble, as well as beautifully rich and pure. Matthew Arnold wrote of her large and fresh nature, and of her large and pure utterance—"the large utterance of the early gods." He also described her as "that great and ingenious soul, simple, affectionate, without vanity, without pedantry, human, equable, patient, kind."

It has become the fashion of the day to depreciate the writings of George Sand, to condemn them as too romantic, as leading to falseness of tone, as no longer true to nature and the facts of human life. They are not in the manner of the present time; but is the present-day style one which is certain to last forever? In the history of literature George Sand cannot be ignored, if for no other reason, than as one of the first women who came to the defense and interpretation of her sex.

Educated in a convent, early developing a romantic mind, Aurore Dupin was married when quite young to a country gentleman of bucolic tastes, from whom she was separated after bearing two children. Then she went to Paris to win her way in literature, at first by writing for the newspapers and reviews, and then as a producer of romances. Her first novel was entitled Indiana, and was in criticism of conventional marriage and the French laws on the subject of divorce. It was followed by Valentine, Lelia, and other novels in defense of her sex and in condemnation of the manner in which custom and law deal with them. Hers were revolutionary ideas on the subject of woman's position in society, the way in which women are subjected to men in the relations of marriage. She pleaded vigorously for her sex, fiercely critical of the manner in which they are regarded as inferior, the crudity and cruelty of divorce laws, and the fact that women do not have control of their own persons, children and property. She won much applause, was read with approval and delight by many; but was severely condemned by large numbers of persons.

The vigor with which George Sand pleaded her cause, the novelty of her defense of her sex, her brilliant attack on marriage and existing society won her instant recognition and fame. Her own experiences were described in her books, and she told the story of how other women had been treated; and always with vigor, revolt, severity, romantic zeal and great earnestness. She too often exaggerated, gave expression to feelings of resentment and condemnation, described the male sex as tyrannical and unjust, and undoubtedly voiced what many women felt and had experienced.

At once George Sand became the subject of much discussion, and her opinions were often approved, and were as often severely condemned. Her own life after she went to Paris, secured divorce from her husband after a prolonged litigation, with control of her children and possession of the estate she had inherited at Nahant, 200 miles south of Paris, was such as to make her the subject of much gossip and criticism. She had many lovers, was reported to be the mistress of more than one man, and lived a free and independent life. Among the lovers were the poets Prosper Merimee and Alfred de Musset, and the musicians Liszt and Chopin. Perhaps her relations with these men were no other than literary, platonic and maternal. Some of them, at least, she mothered and cared for as a nurse would an invalid.

After George Sand's early revolt against the subjection of women she became a no less vigorous, but more judicious, critic of society. In the manner and spirit of Rousseau, she found in romanticism the basis for a fresh conception of human life, a large trust in nature and the people, and a demand that society should be corrected of its injustices and wrongs. Not only did she revolt against the theory and practice that women are inferior to men, but she revolted against the social condemnation of the workers and the peasants. In a truly romantic spirit she felt that no class is inferior to any other. In the socialist movements of her day she found a view of society which commended itself to her mind. For several years she was in fullest sympathy with the utopian socialist demands of her time, and advocated them in the periodicals she edited, as well as in her novels. In "Horace," "The Miller of Angibault," "The Sin of Monsieur Antoine," and one or two other novels, she interpreted her socialistic theories.

George Sand hailed with delight the revolution of 1848, saw what took place in the streets of Paris, was in close touch with the leaders, and wrote much in defense of the revolutionists and their demands. She favored the republic, and saw in the new movement the organized forces of a new day for the people. She deprecated the election of Louis Napoleon to the presidency, and condemned the declaration of an empire by force and intrigue. By her pleadings with him, however, she rescued many of her friends from the prisons into which they had been thrust and saved several from death.

To such an extent did George Sand believe in the socialism of the day, that of St. Simon, Enfantin and Pierre Leroux, that she declared it had saved her from illness and physical defects. She was epecially attracted to the teachings of Leroux, who believed in the collective life of humanity, that the human race is progressive, that in all ages man is the same, that the law of *solidarite* defines the true nature of humanity.

These theories appealed strongly to the romantic nature of George Sand; she accepted them with confidence and she defended them with vigor.

In one of her letters George Sand follows Rousseau in describing mankind as a collective being, a being compounded of a thousand ideas and a multitude of passions. Her sympathies were not only with the peasants and workers, but she identified herself with the proletariat, whose cause she defended. She declared that the proletariat had its poets, its economists, its apostles, who, though naive and ignorant, were sometimes inspired and were seeking to improve their condition and that of the race. In another of her letters she declares herself one of the reddest of the socialists. She was not in favor of violence, which she regarded as criminal and insane; but she felt that every form of moral and political influence was desirable and fully justified. Specifically, she desired universal suffrage; that the government should be by the people, women as well as men, as largely as possible; and that a larger degree of equality and economic results shared among all the people should be secured.

George Sand thought that some phases of socialism were too materialistic, that anarchism too often asserted itself, and that it was not always as democratic as was to be desired. She wanted a state, not based on private property, and that does not give its main effort to its support and approval. Class distinctions she thought to be a great source of evil, and she was desirous that there should be more of equality and an equity not based on the old considerations of possessions, titles and privileges. Let all share alike in the advantages conferred by the state, its protection and its incentives. She was a believer that property should be communally owned in large degree and that the state should secure to all such advantages as the possession of a moderate amount of property confers.

George Sand was possessed of an international mind. She had no disposition to see in nationality and patriotism the highest forms of social conviction—in this agreeing again with Rousseau. By her the unity and fellowship of mankind were greatly desired. Wealth, she thought, should be used for human service, to make a better world. What belonged to the bourgeois nature she desired should be swept away, that the aristocrats should lose place and power and that the people should come into the possession of the world. To her mind the common people must come into the ascendancy, with the aid of universal suffrage, education for all, and the adoption of a truly democratic political life.

After George Sand had passed through the utopian stage of her thinking she gave much attention to occultism, and this phase appears in her most widely read novels, such as "Consuelo" and "The Countess of Rudolstadt." Even here, however, she was most concerned with the doings of the artist, the artisan and the toiler in all fields of human endeavor. Supremely a lover of nature, an interpreter of it in its varied phases and aspects, she not merely admired but loved its beauty and described it with a most appreciative regard to its varied qualities. The proletariat claimed her earnest regard even in these novels, and she championed their cause with conviction that they must have a far larger place than hitherto in the civilization of the world. Without their aid the world cannot become truly progressive and modern.

In harmony with these utopian ideas were the ethical principles and the religion of George Sand. She loved what is simple, natural, altruistic. She not only admired the peasants, but lived in most kindly relations with those in her neighborhood at Nahant, appreciated their qualities and always wrote of them with enthusiasm as representative of what is best in human nature. Her religion was in harmony with her love of nature and the natural in man, with her altruistic convictions and her socialistic conceptions of conduct. The formalities and metaphysics of religion slipped from her at an early period, and she came to accept a faith that was at once humanitarian and spiritual. The creeds of the church had little or no meaning for her; an anthropomorphic God she would not believe in; but she steadily had faith that another life awaits man. What is simple, just, sincere and free in religion appealed to her, and this only.

In George Sand we find one of the most prolific of authors, who wrote with an unusual degree of spontaneity and abandon, though not always in the spirit of unity, purpose and critical judgment. She had a remarkable gift of improvisation, voiced her own convictions freely and dared to break away from the old leading strings of thought and conduct. She wrote with a man's vigor, with a woman's heart; but, most of all, with a human motive and conviction. One of the most loyal and uncompromising of minds was hers, and one that saw the world face to face. She may not always have seen the truth with complete vision, but she was in a large sense true to what she believed just and right, and with the convictions thus reached she made no compromise.

GEORGE WILLIS COOKE.

WHEN I GO OUT.

O be to me tender, leaves that wait outside
  This sullen wall, and keep inviolate,
Until I come to you with love-dumb lips
  From out of this dull tenement of hate;

Out of the fresh breathing of the earth
  To draw allayment of my rasping fear,
My woundings and my frettings, till my mind
  Is soothed by winds that draw like nurses near,

To tend me on my bed of living grass
  And all the hush of spring shall be my cover;
The hills shall stand as guards about my peace;
  And the audacious sun shall be my lover . . .

When I go out. . . . O roads of all the world!
  O Beauty, fields and cities, do not fail!
Await, strong friends, my coming,—let my heart
  Once more drink glory on a careless trail!

—*Charles Ashleigh.*

Fort Leavenworth Prison.*

*Ashleigh is one of the political offenders condemned during the war, for whom amnesty is now being sought!—Editors.

"Everybody knows that the world can be pulled out of this bad hole that it is in if only the living and visible men who must be the immediate agents in the job can be induced to pull together. But it is extremely hard to get them to do it. The living and visible leaders of mankind do not give much evidence of being equal to the task."—*Edward S. Martin in Harper's Magazine, March.*

The Spy System in Industry*

I.

Next to ignorance, selfishness and lack of vision by far the greatest menace to the industrial peace of America, is the spy system—industrial espionage. Because of the fact that the system operates under cover and very secretly, the general public is hardly aware of its existence. Probably the only ones who know anything about the system are the employers who use it, the workers who are the victims, the detective agencies who are in the business, their employes, labor leaders and those students especially interested in the subject. As we examine more closely the way the system operates and the methods used, as we trace the far-reaching effects of this insidious system on the warp and woof of the social fabric, we will become convinced that industrial espionage is not only a menace to decent industrial relations, but that it also stands as a great indictment of the labor policy of many of the large corporations of this country; we will clearly see that industrial espionage is an institution not to be tolerated by those who are really interested in the welfare of America.

All espionage is not intolerable. Bank espionage is an example. In this case it operates above board. The cashier is told that he is being watched. The officials know the circumstances under which a man is most likely to steal; they know that if he is living a social life beyond his means, or that if he gambles, the temptation to theft is greater. We should note three things about this kind of espionage: (1) that it is open and above board; (2) that it is to the interest of the cashier that every added check on theft be in force; (3) that it operates with his consent. This is in reality a kind of preventive criminal espionage. With the system in industry the case is quite dfferent, however. It operates without the consent of the workers, is under cover and does not exist for the prevention of crime.

Industrial spying is not new. It began in the late 80's, or early 90's, but did not reach its ascendancy until the war, when labor made at least some gain. Started by Pinkerton, many other agencies began to see that the industrial field was more profitable than the criminal, and so they entered it. They saw that industrial strife and unrest presented a good chance to put across their program of "industrial harmonization and inspection," as they term it.

Many large corporations use their own system; others employ labor spies through detective agencies. By far the greatest amount of the work is done, however, by agencies of this sort, and these articles will be particularly concerned with that phase of espionage.

Since the greatest indictment of the system is in the advertising literature and instructions of the agencies themselves, and in the testimony of former spies, we propose to let the agency tell its own story, in so far as this is possible, in this and succeeding articles. The following are extracts from "The Private Detective," a booklet published by the Ray Detective Agency of Boston, Mass.:

> Private detectives are like statesmen, lawyers, doctors, orators, actors, etc. Some are born and some are made, but it is safe to say that the large majority are made, and although experience and training are necessary, if they have not otherwise the fitness, they will never make a success.

*Study made for Student Liberal Club of Harvard.

The writer of the booklet outlines the necessary qualifications of the private detective by saying:

> A private detective should be competent, honest, faithful and reliable, and must have these qualifications in order to succeed on the work that is mapped out for him to do; *and the great trouble nowadays with the "calling" is that about ninety per cent of the people that enter it make a complete failure because they lack some of the above-mentioned qualifications.*

His humility overtakes him and he adds, two paragraphs below:

> *This is not designed to show that we are more clever or competent or have qualifications above others in the same line of business,* but for our own sake, we are compelled to have no one on our staff who is not above par in the qualifications for the work.

The following is not without some significance:

> The great, big demand nowadays by employers is to get employes with consciences, men and women that will *act on the square regardless of any monetary considerations.*

The employer to whom advertising booklets of this sort are sent either becomes interested and asks for further information or drops the case. Sometimes the agency sends a "solicitor" to the employer who may be able to influence him to sign a contract for so many operatives. Let us assume that the company has decided to employ the agency's operatives and that a certain number have been dispatched, according to the number of workers in the plant. The agency receives from $8 a day to almost any amount, according to the value of the spy and the nature of his work. The spy receives from $5 a day up and his expenses, from which his wages in the shop are deducted. If it is desired that the union be broken up the spy that is able to get elected to a position of leadership is usually very well paid.

The spy is recruited in various ways. Some agencies have experienced men on hand, but these are undoubtedly few, particularly when there is a great demand for their services. The agencies then resort to advertisements in the newspapers, while some keep an elaborate "labor file." Others are recruited in the cheaper kinds of employment agencies and from those hotels in which the lower classes of society naturally congregate. The manager of one agency in Boston boasted to the writer that when he needed a few men he stood in front of a certain newspaper office in that city and, knowing human nature, could pick out the men he wanted, took them to his office, put his proposition up to them, being sometimes successful and at other times failing.

At times spies have been coerced to stick by the job. They have been shown their signed checks and told that if they did not continue they would be exposed to the union. One can hardly see how it would be good business to keep a spy on the job who has become thoroughly disgusted with his job. Yet this has been done, probably in cases in which men were badly needed, or in a case in which it was very necessary for a certain man to finish the job he had started.

All kinds of men respond to the call of the "profession," from criminals to college graduates. However, there are, I should guess, more of the former in the business than there are college men. The only college man in the business, to my knowledge, is a solicitor.

The spy new in the business is given very little training before he goes out on the job, but he is given

detailed instructions, on the basis of which he is usually examined. "Preliminary instructions" are given him which inform the new operative that he is to be designated by a number, that his mission is to be absolutely confidential and that under no circumstances should the nature of his work be disclosed, even to his closest relatives and friends. This excludes even the spy's family. He will be subject to call seven days a week and twenty-four hours a day if necessary. He is to send in a report every day and an itemized expense account every week. The instructions tell him how to describe a person or thing,—so childish in their nature as to be somewhat of an indication of the level of intelligence of the average spy. All instructions sent to the spy while he is on the job are to be remailed to the office of the agency that they might not fall into unauthorized hands. If it is necessary for him to use the long distance telephone he is to go to an adjoining town, unless the one in which he is operating has a population of over 50,000. He is given instructions regarding the use of the telephone that are to be followed to the letter,—like many of the other instructions. In mailing communications he should take care that the postoffice clerks do not observe that he is daily mailing a letter to the same address. While operating in the shop he is not to communicate with *any one* regarding his work. If he has reason to believe that he has singled out other operatives, under no circumstances is he to mention the fact to them, or to disclose the nature of his work to any one unless instructed to do so. He is not to make himself known to even the client. The spy is impressed with the fact that he must not spend too freely lest the other workers suspect that he is getting money from other sources and conclude that he is a spy. In regard to his lodging, he must room as the other workers doing the same class of work, but is told that he must get one by himself and not share his with the other workers, as this might hinder him in writing his confidential reports.

One of the most significant paragraphs in the "preliminary instructions," the gist of which is given above, is the following dealing with the police:

> Should it ever become necessary for you to explain to the police your presence in any town, never under any circumstances admit to a police officer, either in uniform or plain clothes, that you have any connection with this organization. If the story you tell them, which common sense suggests should be the same story that you have told to others, does not satisfy them, ask them to take you to the police chief's office. When you get there you are to inform him, and him only, of your identity and request him to communicate with us for verification, giving him your name and representative number, but under no circumstances are you allowed to tell him the details of your work. *When he communicates with us you will be dismissed at once,* and then you can offer some reasonable explanation to your fellow workers should any of them become aware of the fact that you were regarded as a suspicious character by the police. If they do not know it, there is no necessity of telling them anything. Just use good judgment.

The new spy is cautious about leaving anything about his room that would identify him. Papers to be destroyed are to be torn into small bits, or, better yet, burned. Never is the spy to discontinue his work without definite instructions from an official.

The writer weighs his words well when he says that *the labor spy is a professional liar!* Knowing this, the detective agency finds it necessary to insert in the preliminary instructions the following:

> Remember—You must be consistent, and if you give any reason as to who you are or how you happen to be in a certain town, *tell the same story to all.* If you are compelled to tell what is not the exact truth in order to bring about the proper result, DON'T FORGET WHAT THE STORY WAS; also don't forget that you have a good reason for making mis-statements. The official who assigns you to out-of-town work will aid you by advice and will give you a plausible reason for being in a certain place, AND YOU MUST STICK BY THAT STORY.

The spy soothes his conscience by calling his "mis-statements" "pretexts" instead of lies, as they should properly be called. As Mr. Burke of the Burke Detective Ageny of Boston told the writer, "You'd call them lies; we call them pretexts." Another factor that serves to soothe the conscience of those spies that have any is the fact that he often thinks he is working for a great cause. This is undoubtedly due to the fine language of the agency's advertising booklets and letters. It is safe to conclude, however, that the majority of them become disillusioned after being in the work a while.

Since the labor spy has been accused of provoking violence—and rightly so—it is but fair that the following paragraph should also be quoted:

> Should any assignment which you are given, place you in a position where you might be able to "get yourself in strong" or assist you in getting valuable information by advocating violence or intimidation, or by making threats, your good judgment, common sense, self-respect and our desires will absolutely forbid you to resort to any such despicable tactics.

The "education" of the spy and his relation to the radicals is also worth at least passing notice, and so we quote the following:

> To bring about a "WORKING TOGETHER" spirit will be your mission. Therefore it becomes necessary for us to see that you are mentally, mechanically and physically fitted for the work, and that you have the proper view of the importance and seriousness of your employment, and that you are qualified to present your ideas and arguments when the proper occasions arise, and that you are fittingly and sufficiently educated to undertake to meet and defeat Bolshevik, I. W. W. and anarchistic propaganda which is being promulgated in order to create dissatisfaction, jealousy and hatred wherever you are assigned and to assist you to change the minds of the misguided, disgruntled and dissatisfied individuals and lead them away from temptation; that you have more complete knowledge and character; that you possess common sense; that you have tact, initiative, imagination and self-control; in fact, that you thoroughly know yourself and that you are willing to place yourself under our tutelage and instruction so that you may fit yourself for the important duties of our undertaking and be in a position to advance and take over any promotions which your development would entitle you to.

The spy, having been hired and having signed a contract agreeing to the instructions given him, is sent out on the job. He does not know the other spies, nor do they know him. He gets a job in the regular way. If he has difficulty, this is reported to the office and arrangements are made to place him. He lives under the same conditions as the other workers doing similar work, mingles with them as much as possible and is a "good fellow," treating them to cigars, cigarettes and drinks (before prohibition, and possibly even yet); in fact, to anything within reason if it will only induce those to talk who have information that he wants. He sends in his daily reports and soon begins to get instructions from the office telling him how he should proceed and giving him arguments to use on the discontented workers. We quote from instructions to a spy on the job:

> While the plant is closed down and in its present condition, do not fail to cultivate as many of the workers as pos-

sible, so that they may be given the proper advice and arguments, causing them to entirely change their minds and be in a position ready to return to their work, providing the company resumes operations in their plant. . . .

Bring to their attention that the company wanted to treat them fair. . . .

The radical element in this organization should be closely and earnestly cultivated.

The spy is advised to make the most of the deportations in the following:

In talking with this type of man, show him conclusively that it was men of their kind that were placed on board ship and sent from the shores of this country as aliens and human beings that were no longer wanted. The people that were deported were the cause of the trouble, similar to what confronts us now in this city, and the justice directed to them was exactly what they deserved. If this band of radicals in this city insists upon creating disturbances which have been current during the past, they likewise will have to seek other countries and other cities to reside in, for this city does not want men like them, and this country will not tolerate them as citizens and workers that deserve consideration.

Spreading discouragement one of his first duties!

Every worker that you talk with or meet with, discourage him as much as possible, causing him to realize just how this situation is going to effect the married men and their families. It is the poor children that are to be the sufferers, which is entirely unfair and should not be tolerated by any reasonable man.

Now we learn the WHY of all this; the workers are to return as *individuals*—

If they want their positions back when the plant resumes operations again, *they will come back individually,* and those that are not wanted will be eliminated for all time.

The next day the spy receives the following:

Make them understand just exactly what confronts them by having this company leave town, and some 1,500 workers after them, who are not assured of employment elsewhere. *Get into as many of the homes as possible and talk with the workers' wives,** and show them exactly just what trouble this is going to mean if this firm leaves town and throws their providers out of employment. . . .

The scourers, in walking out of that department, did so in an un-American spirit, and under no consideration should the workers support them. . . .

Do not fail with every one that you talk with to bring to their attention the Wait and Bond Cigar strike, the Boston police strike, the steel strike, the strike that is now going on in Beverly, Mass., the coal strike, and show them who were the losers by going out and supporting these radical outside organizers.

One possible constructive note is as follows:

In a recent lecture before the American Institute a lecturer described the great value to the industrial world of the genuinely lazy man. To find the best way to accomplish a task with the least motion you must watch the laziest man in the factory. By instinct he learns to do things without loss of motion, otherwise he couldn't hold his job.

So we first hunt for the laziest man. Then we study his movements and have them photographed while he is in action. By applying the shorter methods of the laziest man, the energetic, rapid worker becomes much more efficient than when they wasted much of their energy in unnecessary motions. Energetic men using as a model the methods of efficiency discovered by the laziest man can increase their output marvelously.

The last paragraph is not without significance:

. . . *Here we have stimulating, constructive work, with a high moral motive back of it.* . . .

Such is the spy system in industry. The next article will be further devoted to the methods of operation, followed by the case for and against it, and the writer's remedy. (*To be continued.*)

NORMAN E. HIMES.

*Mr. Sidney Howard, one of the investigators in the Cabot study, states that homes have been entered by spies posing not only as workers, but as vacuum cleaner salesmen, and even clergymen.

WELLS'S SPRINGS OF HISTORY.

THE MAKING OF OUR WORLD.

Cosmic confusion and siderial muss,
No sign of order and no end of fuss!
(The reason was no Kepler had as yet
Issued to planets, tracts on etiquette.)
Picture the sky before the sun existed,
When only clouds of star-dust whirled and twisted,
While intricate as any dream from Freud,
Nebulæ coiled like snakes across the void.
Such was the travail of that vasty birth,
From which at some vague time emerged our Earth.

The world was igneous, which means made from fire,
It burned like an enormous funeral pyre,
And yet it was the funeral of no man,
I begin earlier than life began.
Some billion years pass, say two or six,
And ichthyosaur and archaebyterix
Evolve into a strange posterity,
Before the world is fit for you and me.

THE BEGINNINGS OF LIFE.

The Earth was fully formed, hence there was slime,
From which Life vitalized itself in time,
And crawling things, beginning on the beaches,
Made their way gradually to drier reaches.
Moses plain lied (I beg his reverent pardon),
In what he wrote of Adam and his garden.
Our early ancestors could scarce tend trees,
Being themselves but moles and bats and bees.
The egg came first, succeeded by the hen,
And then came dinosaurs and witless men.

THE GENESIS OF WAR AND MATHEMATICS.

Albeit witless, these first men, at any rate,
Found means of making fire, found means to generate;
All the arithmetic these morons had,
Hardly sufficed the simplest sums to add.
Strange that a race so sadly stultified,
Were so effective when they multiplied.
Their tribe increased in geometric ratio,
2, 4, 8, 16, 32, and so
On, till this earthly tenement must soon
Have madè an annex of the neighboring moon,
Had not some mute, inglorious Malthus proved,
That surplus population's best removed
By that most natural of natural checks,
Apt application of the axe to necks.

THE ANCIENT EAST.

India, Egypt, China, Palestine,
Must all be mentioned in my brief outline.
China is ancient, Egypt too is old,
Buddha was born in India we are told;
In Palestine the Jews, by Jove 'tis odd,
Had almost, in their blundering way, found God.

HELLENIC CULTURE: THE GARRULOUS AGE.

Homer was blind, but none the worse a poet;
The Greeks were knowing children, but inchoate,
Much to be rated for their endless chatter
Of Truth and Beauty and such idle matter.
They laid a rude beginning, it is true,
But to a serious modern, that won't do.

Of Alexander, you all know the stories,
Related in the school-books of his mores;
Remember this about the adolescent,
The world idea within his mind was nascent,
And though I much deplore his wanton fits,
His politics were splendid—let's call quits.

THE MORAL VALUE OF ROME.

The Roman wolf, true emblem of her brood,
Suckled a race that was unkind and rude;
Politely nurtured in your British home,
You are more moral than they were at Rome.
Just think of Cæsar, I mean Julius Caius,
(Let not that pompous name of his dismay us),
His head was large, which argues intellect,
But he grew bald, which argues self-neglect;
I'll grant him clever, but the River Tiber
Had more resistance than his moral fibre;
A man past fifty, still to carry on,
Until it ended in Cæsarion!

Imperial crimes I shall not try to list,
Since they require a psychoanalyst;
All of those Cæsars acted much the same,
But after Nero, Julius was thought tame.

SIDELIGHTS ON THE DARK AGES.

The antic Cæsars being safely dead,
Popes undertook to ravage in their stead.
Wars and Religion grew with equal pace,
Never was killing done with so much grace.
The Holy Church led three marauding raids,
That somehow got the title of crusades;
And infidels disposed of there remained
Christian free-thinkers to be entertained.
In all this there was little that we now
Would call advanced or liberal somehow;
The trouble was, men's interests lay apart,
They lacked one common brain, one mutual heart,
O that some literary Englishman
Could then have broached an international plan!

THE RENAISSANCE.

We reach the fifteenth century, on we roll,
Five hundred years and we'll have reached our goal;
The twinkling of an eye to minds reflective,
Able to see things in their true perspective.
If at a loss and wondering what I mean,
Just read my story of the Time Machine.
A thousand years are as a day to me,
A useful rule when writing History.
But while I gossip points are being missed,
Confound my training as a novelist!
The Renaissance is crying for attention,
That age of bold discovery and invention,
When Christopher Columbus sailed from Spain
To South America and back again,
And printing first began, by which device,
I score a hit each year, and sometimes twice.

BULLETINS ON EUROPEAN HISTORY FROM THE NINETY-FIVE THESES UNTIL THE FRENCH REVOLUTION.

1517 Luther was full of holy agitation,
For Wein and Weib and general Reformation.

1602 In Merry England under gentle Bess,
Hamlet was played, and counted a success.

1608 The Germans quarrel, Sweden interferes,
And fights a war that lasts for forty years.

1649 Losing his head, Charles 1st. caused civil strife,
Again he lost his head, and this time life.

1685 Louis 14th. surnamed Le Grande Monarque,
Invested millions in a handsome park.

1707 Not much occurred, the habit that I'm in,
Made me dictate this simple bulletin.

1776 Here is an item worth the jotting down,
Some colonies repudiate our Crown,
And set to forging constitutional fetters,
To prove all men the equals of their betters.

1789 There was a horrible revolt in France,
Chiefly the work of "Those who had no Pants,"
Such is the meaning of "Les Sans Culottes";
The French is quite refined, the English not.

THE NAPOLEONIC ERA.

O neatly vulgar replica of Cain,
Outcropping of the Palaeolithic strain,
Amalgamated Mephistopheles
And Anti-Christ, diminutive of these—
Napoleon, first the hero of the day,
Turns out the villain of the finished play.
You little corporal, you imperial lout,
Arch-hypocrite, at last I've found you out:
Although you were the conqueror of the state,
You couldn't keep your laurel wreath on straight!

ENGLAND IN THE NINETEENTH CENTURY.

Victoria's reign, a period of schism,
And naturally of Mid-Victorianism;
Her two best statesmen could no more agree
Than could the brothers Tweedle, Dum and Dee.
Disraeli, clever, cynical, alone,
Made India the foot-stool of our throne;
A necessary foot-stool, since no doubt he
Designed it for the Queen now growing gouty.
The Honorable Gladstone, William Ewart,
Might just as well have served Maria Stewart;
The ignorant possessor of deep learning,
Which was like butter spoiled with over churning.
Nothing of his was properly his own,
Except his really splendid barytone.

IRELAND FROM 500 B. C. UNTIL THE POTATO FAMINE.

A congeries of wild untutored races,
Whose habit is to spit in British faces;
I really do not like the Irish peasants,
But I should never say this in their presence.

A CELEBRATION OF MODERN TIMES.

We enter now a complicated phase,
Hard to hit off in any single phrase.
I want a word connoting Evolution,
Social Reform, Industrial Revolution,
A higher birth rate and a lower rent,
New Worlds for Old, Research Magnificent;
Such words are hard to find, yet there is one—
I almost blush to use it, Wellsian.

MODERN MAN FORGETS HIMSELF: THE CATASTROPHE OF 1914.

Upon this peak of progress, all the stars
Hung within reach, but superman chose Mars.
Some dark, ancestral strain of Dinosaur,
Cropped out again, and nations went to war.
It was a time for quite reshaping men,
That we may never live to see again.
But Wilson like a spiteful chanticleer,
Awake at midnight, crowed that dawn was near.
If I had seen the quintessential guile,
That lurked beneath the flora of his style,
I never would have written my "Fourth Year,"
In which his Messianic traits appear;
Instead of hailing him as the Messias,
I would have up and shouted "Ananias."

A SONG OF THE WORLD THAT IS TO BE.

A day shall come when the belligerent nations,
Develop international relations
Of Peace and Friendship; swords shall rust away,
And soldiers take to knitting in that day.
No longer slaves too beaten down to speak;
Workers will have the Seven Hour Week,
With neo-economic organization,
And free and universal Education,
By which from common brains we can distill
A Shakespeare or an H. G. Wells at will.

Each man shall guide the shuttle of his fate,
While God the Invisible King shall rule the State.

EPILOGUE.

Yes, there are things in History to regret,
Things that seem blind and purposeless, and yet,
It somehow seems that all is Heaven-bent,
And God's own motto is Experiment.

—*Ronald B. Levinson.*

[For permission to reprint acknowledgment is made to Mr. Frank Shay, Bookseller and Publisher, 4 Christopher Street, New York.]

If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. It may seem almost like a truism that no religion can continue to be what it was during the lifetime of its founders and its first apostles. Yet it is but seldom borne in mind that without constant reformation, i. e., without a constant return to its fountain head, every religion—even the most perfect—on account of its very perfection, more even than others—suffers from its contact with the world, as the purest air suffers from the mere fact of being breathed.—*Max Mullar.*

SELECTED

The Community Church the Only Way Out

[This article by Dr. Taylor, Secretary of the Commission on Social Service for the Disciples of Christ in America, is taken from the first issue of the new religious quarterly, "The Community Churchman," just established in Canton, Mo. This magazine, published at one dollar a year, should be of interest to our readers.—Editors.]

All the surveys in the rural church field reveal a state of overchurching that is appalling. In the great Ohio state survey made under the auspices of the Ohio Church Federation by Chas. O. Gill* there was found to be an average of one church to every 280 people. Out of every 100 of these churches 68 had less than 100 members, 55 less than 75 members and 37 not more than 50 members. The averages for rural open country and the small towns within it were only a little better, there being one church to every 307 people, while the average membership of the churches is a little less. Two-thirds of these churches have no resident pastor, even counting in all the rural town churches. The open country church with a resident pastor is a rarity. Even in village centers of 200 people or less two-thirds of the churches have no resident minister. No city church would expect to thrive without a resident pastor, and country church people are in no wise different. They need a pastor quite as much as their city brothers. The difference in the prosperity of the city and the rural church is just about the difference in their pastoral care and leadership.

The surveys conducted by the Presbyterian Rural Life Department found the same essential conditions in each of the several states in which counties were surveyed. In Missouri only 4 per cent of the rural churches had resident ministers and this embraced rural villages. In two central counties recently surveyed by the writer, no open country church has a resident pastor, and from knowledge gathered from conducting the Interchurch survey he is willing to say that a pastor living with an open country church is in Missouri as rare as the Dido. All surveys so far made have found a direct relationship between a resident pastor and church growth. In both the Ohio and the Presbyterian surveys this was statistically demonstrated, and Interchurch surveys are bearing out the same conclusion.

In the average Ohio township there were five churches where one would have served the entire community. In the central Missouri counties above referred to there is one church to every 170 population outside the towns of over 1,000 people. If there was one church in every seven-mile square block of territory there would be 30 churches instead of the 175 we find. In some sections the map will show as many as 8 churches within a radius of five miles. It is easy to see why these rural churches cannot become strong and influential or develop a working program. An average annual contribution of eight to ten dollars per member for all purposes is counted excellent in a thriving town church. The average rural church of 75 resident members would, under such giving, have an annual budget of only $600 to $750. If it gives one-third to missions it has less than enough left to pay a non-resident preacher for two Sundays' services per month. More than one-half of all the country and village churches in Ohio have less than two Sundays' services per month. In central Missouri 90 per cent. of the open country churches are trying to live on services once per month by an absentee preacher. Their annual budgets will run under $500 much oftener than over that sum.

Thus we may sum up the case of the rural church about as follows: an absentee part-time preacher with no pastoral work or oversight; the membership too small to support anything more than that; as a consequence the rural church cannot be much more than it is until there are fewer churches to the community and thus a chance for enough membership to make adequate support possible. So long as this overchurching exists it is not of much use to talk modern programs of efficiency. It is impossible to have an efficient church without a resident leader, and a resident leader is impossible in the average case without a larger membership. It boots little to promote, through overhead organizations, model Sunday school and young people's programs until there are a larger number of pupils and of teachers of ability made possible than is found in any one of the four to eight churches of the farming community. Just so it is with social and community programs that have been found to work successfully in rural churches that do have adequate membership to support them. In fact, most of our modern rural church promotional schemes make little actual progress in the local churches, simply because the average local rural church is too weak to support them and the community is too much divided in church loyalties to give them a united support.

The Presbyterian surveys found that eight out of ten of the country churches with a membership of 200 or more were prosperous, while only one out of six of those with less than 50 were making any progress. The five congregations in the average rural community would together furnish the 200 required to give a chance of success. Instead of four men coming from four different directions, each once in a month, one man could live on the field and give six days to the work, and his life would have a chance to speak as well as his sermons. The five little square frame church buildings could be replaced by a handsome, well appointed, up-to-date chapel that would be both inviting and fitted for work as well as worship. The resident pastor could draw the young people around the church for their social life, make the church the center of community life, and put an effective working program under the Christian religion in that community. There would be services in one place every Sunday instead of three to four Sundays monthly in different places in the neighborhood. All the people would come together in one place with a common purpose instead of a part of them going each to their own different church house once a month and feeling they were only visitors when they went to any other. All the capable teachers for Sunday school could be brought together and given classes large enough to make work effective, and the classes could become centers for the neighborhood life of their members.

A description of one community under the old way and the new will give excellent illustration of this contention. It is a rich community of some 800 souls, all open country. There is a good stone road running through it, and the farms are prosperous. Everyone

* Six Thousand Country Churches, Gill and Pinchot, Macmillan.

rides in motor cars, there are many trucks and tractors found and in the center of the community is a neat brick schoolhouse with the highest salaried grade teacher in the county. Roads, farms, school are all up-to-date and the community had the requisite spirit to lead the entire county in Red Cross work during the war. Everything there was a success except the church. A survey revealed the fact that the three churches (all within one mile on the stone road) had 79 resident members, an average attendance of 26 in a summer Sunday school, supported preaching by absentee men three Sunday mornings each month and gave less than $500 per year to all church expenses, including missions and benevolences. There were only one boy and two girls under twenty in their combined membership. These churches had been there, one 40, one 60, and one 100 years, each zealously preaching its creed and often with very able men in the pulpit; yet only one out of ten of the population resident were members and less than one in ten of the youth were being reached in any way.

Some leaders in the community concluded something must be done and resolved on a community church. Two of the small congregations and a group without an organization agreed to join in the effort. As a result they are initiating the enterprise with a resident pastor, with $1,500 subscribed for support as a beginning and are now holding services every Sunday with two meetings for worship and preaching, a Sunday school that has already doubled, a mid-week prayer and round-table meeting with an average attendance of 35 to 40, and with plans maturing for an improved church building and a parsonage. Anyone uniting with the church can retain his denominational connections, observe his own baptismal rite and send his missionary contributions to the boards of his communion. The Christian people of the community have simply united to do togther all those things they mutually can do together and leave each to follow any personal convictions or loyalties he may possess. Each respects the opinions and convictions of the other when they differ and each gives respect and confidence to the other and to all as Christians where they agree. They find they agree on all things that make for Christian living and that there is nothing in their disagreements that would help anyone to live more Christlike. In place of little weak churches which few respected they have a real church that all respect.

ALVA W. TAYLOR.

The Church and War Agitation

[Editorial Note.—The following extracts from a remarkable sermon preached by Rev. Franklin Knight at St. Paul's Church, Holyoke, Mass., are culled from the April 2d issue of *The Churchman*.—Editors.]

"Peace-making should be begun in our homes, in our parish church, among ourselves and those in our community."

"I have no confidence in the steadiness of judgment of any well-armed country, not even my own."

"It is time for every good citizen who loves his country to do his utmost to stop the mouth of every man who *talks about war* with *anyone*. And if he persists in continuing to do it, he ought to be regarded as *the* 'undesirable citizen,' a traitor to his country's welfare; and if the law cannot get him, society ought sternly to refuse to admit him to fellowship (until repentant) and treat him as an outcast Ishmael."

"It is time for the rank and file of us solemnly to warn our government that in the future we may feel forced to refuse to support it if it shall see fit to involve this country in war. *And for the express reason that there is plenty of opportunity now to prevent the occurrence of future wars if our government will do the right, the wise, the humane, the obvious things!* How can any government expect the backing of a loyal people in these bitter days, if it does not exhaust to this end its resources, its patience, the wisdom of its best citizens, who are neither mere captains of industry, nor makers of armament and munitions, but rather those men in whose hearts human life is the dearest, the most precious thing there is on the earth?"

"It is high time for us Christians to proclaim in terms that cannot be misunderstood, and that shall be heard, that the destruction of human life for *any* cause is the worst of all human crimes, in war as well as peace."

"The time has come when the rank and file of us who do not have much influence in public policies in the stressful time of war, yet who do not believe in war as a solvent of human difficulties, must do our best to exert that pervasive leavening influence of public opinion that may be borne by word of mouth, on every hand and in every direction, and on every possible occasion."

The Earth is the Lord's

[Some Sundays ago, Dr. Herbert W. Prince, Rector of the Church of the Epiphany of Chicago, read a prayer which is reported to have "caused much consternation among his parishioners." This prayer was taken from an old prayer book called *"The Primer,"* published in England in 1553. We print it herewith for instruction as to the relation of a somewhat earlier type of Christianity to one of those social problems in which is still involved one of the greatest of injustices."—J. H. H.]

"The earth is Thine, O Lord, and all that is contained therein, notwithstanding Thou hast given the possession thereof to the children of men, to pass over the time of their short pilgrimage in this Vale of Misery.

"We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures and dwelling places of the earth, that they, remembering themselves to be Thy tenants, may not rack or stretch out the rents of their houses or lands, nor yet take unreasonable fines and incomes after the manner of the covetous worldling, but so to let them out that the inhabitants thereof may be both able to pay the rents and also to live honestly, to nourish their familes and to relieve the poor.

"Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of their life, may be content with that which is sufficient, and not join house to house, nor couple land to land, to the impoverishment of others, but so behave themselves in letting out their tenements, lands, and pastures, that after this life they may be received into everlasting dwelling through Jesus Christ our Lord."

THE FIELD.

"The World is my country, to do good is my Religion"

WESTERN UNITARIAN CONFERENCE.

The sixty-ninth annual session of the Western Unitarian Conference met at Abraham Lincoln Centre, Chicago, May 15, 16, 17. An interesting feature was an informal reception in Emerson Hall from 5:30 to 7:30 Sunday evening given by the Chicago Young People's League. This enabled the delegates to become acquainted prior to the regular sessions and thus added to the genial mood of the Conference. The inspirational service preceding the annual sermon on Sunday evening was conducted by Rev. James Vila Blake. The subject of Dr. Wicks's sermon was "A Democratic Church in a Democratic State." He set forth the idea of an American Church basically religious and patriotic, uniting church and state in purpose though not in form. Monday forenoon Dr. Frank C. Doan of Iowa City, Iowa, discussed "Religion and the New Psychology." He said he believed every human interest to be the concern of religion, and that a minister today in order to render the greatest service to his people must understand not only the nature of their inner conflicts but also how to resolve them. Rev. Julia N. Budlong of Kalamazoo, Mich., followed Dr. Doan with a discussion of "Religious Education and the New Psychology" in which she urged upon the Conference the necessity of increased attention to the department of religious education in each church. The afternoon was devoted to a denominational session with addresses by the presidents of three of our national organizations, the Laymen's League, the Alliance, and the Association. At the supper for Sunday School workers, 5:30 Monday evening, Dr. Henry F. Cope of the Religious Education Association delighted and inspired the delegates with a presentation of religion in terms of social life and of education in terms of every day experience. At the evening session Rev. Earl F. Cook of Quincy, Ill., spoke on "The Outlook for Industry." He emphasized the "personalization of industry" and showed that no scheme of industrial reorganization whether it be capitalistic or socialistic is of particular importance unless it has as its fundamental aid the building of human personality. Rev. John H. Dietrich of Minneapolis, Minn., spoke on "The Outlook for Religion." Mr. Dietrich stated that in his opinion the religion of the future would be strictly natural, not supernatural; humanistic, not theistic. Tuesday forenoon Rev. James W. Macdonald of Lincoln, Neb., gave an interpretation of the thought of God in terms of experience and growth. Rev. John Malick of Cincinnati, Ohio, urged the wisdom of specialization in religion. The object of the church is to develop the mood of worship. Service, sermon, building construction and decoration should all be arranged with this end in view. A new feature of the program was a ministers' luncheon with a paper followed by general discussion. The paper was read by Rev. George R. Dodson of Unity Church, St. Louis, Mo., on "The Value of Theism." Discussion of the paper was limited to five minutes for each speaker. Eight or ten ministers contributed to the discussion. It was evident that the ministers possess variety of beliefs as well as "variety of gifts." At the Alliance session Miss Bella Taussig of St. Louis, Mo., presided. Addresses were given by Miss Lucy Lowell of Boston and Mrs. D. P. Hueston of Jacksonville, Ill., the retiring director for Illinois.

The Board of Directors lunched together at noon Monday; the Alliance delegates at noon Tuesday; and the closing banquet was at 6:30 Tuesday evening. The speakers at the banquet were Rev. James Vallentyne, Unity Church, Oak Park, Ill.; Frederick M. Eliot, St. Paul, Minn.; H. H. Griffiths, Des Moines, Iowa; Miss Bella Taussig, St. Louis, Mo.; Laurance R. Plank, Dayton, Ohio; R. Ernest Akin, Louisville, Ky.

At the business session Monday forenoon the treasurer's report showed that the subscriptions for the year were slightly in excess of previous years. Prof. Morgan Brooks, president of the Conference, appointed the following business committee: Morton D. Hull, chairman; Dilworth R. Lupton, Julia N. Budlong, Charles E. Snyder, Augustus P. Reccord. At the business session Tuesday forenoon the nominating committee appointed in March, consisting of Frederick M. Eliot, chairman; Russell Whitman, Morton D. Hull, Sidney S. Robins, Miss Bella Taussig, reported the following nominations: For president, Morgan Brooks, Urbana, Ill.; treasurer, Charles B. Foote, Evanston, Ill. For Directors to May, 1925: Charles E. Snyder, Sioux City, Iowa; Charles Grilk, Davenport, Iowa; Mrs. Seth T. Paine, Cleveland, Ohio. On motion duly seconded and unanimously carried the secretary was instructed to cast the ballot of the Conference for the nominees. The secretary formally cast the ballot. The Business Committee reported the following resolutions, which were adopted by the Conference:

Resolved, That this Conference wishes to record its appreciation of the life of the late Charles W. Ames of St. Paul, a devoted Unitarian and servant of the public good, whose works for the church of his affection and for the community in which he lived were beyond counting in number and beyond value in measure. In the death of Mr. Ames the Unitarian Church of St. Paul loses one of its most loyal adherents, and the denomination loses one of its strongest exponents. His unswerving loyalty, his ready response to any call to responsibility and his commanding ability and leadership among men, made him an outstanding figure in the Unitarian activities, and one who will be sorely missed.

Resolved, That the delegates assembled in this Conference record their solemn profession of belief that it is the duty of the United States to take early steps to associate the nations of the world in an agreement for the reduction of armament, both as a method of relieving the peoples of the nations of the increasing burden of taxation and as a method of avoiding future war.

Resolved, That this Conference extend its cordial felicitation to *The Christian Register* upon its achievement of one hundred years of active service to the cause of Liberal Religion, and its hearty congratulations to the editor, Rev. Albert C. Dieffenbach, D.D., for the virile and efficient manner in which he is upholding the best traditions of Unitarianism and promoting democracy in religion and in public affairs.

Resolved, That the Western Unitarian Conference sends to the Unitarian Church of Hanska, Minn., and to Rev. Amandus H. Norman, the cordial greetings of the Conference, and heartfelt congratulations upon the notable achievements of the past year, which is the fitting culmination of many years of faithful and self-sacrificing labor for the cause of free religion.

Resolved, That we express our sentiment of supreme gratification upon the remarkable success of the recent United Campaign undertaken by the Unitarian denomination, and express our congratulations to the officers in charge thereof. *And be it Further Resolved,* That it is our firm conviction that this successful accomplishment is evidence of the preparedness of the Unitarian Church for the greatest responsibility it has ever faced—the leadership towards a rational and liberal spirit in these post-war days of passion, prejudice, class-conflict, industrial contention, and social dogmatism.

Resolved, That it is the sense of the Conference that gifts made to beneficiaries of the Unitarian drive and of funds subscribed to the Campaign subsequent to the apportionment already made should be without condition as to use or as to conservation thereof for endowment purpose.

Resolved, That the Western Unitarian Conference express its thanks to Mr. Charles B. Foote, Treasurer of the Conference, for the fidelity of his services in the care and administration of the funds.

Resolved, That the delegates in this Conference assembled extend to the Unitarians of Chicago their expression of hearty appreciation for the warm hospitality with which this Conference has been received and entertained and for all the appointments of thoughtful foresight for the convenience and pleasure of the visiting delegates.

CURTIS W. REESE, *Secretary.*

PRAYER.

God, give me peace,
This is the gift I crave from Thee,
Peace to go with me through the weary days,
Oh, hear my plea.

God, give me sight,
That I may never walk so far,
Or find the darkness of the night so deep
I cannot see Thy star.

God, give me faith,
To carry with my peace and sight,
That I may hold its taper to Thy flame
And gain new light.

L. O. WILSON.

that the maximum number of human lives will be saved. The Russian peasant surrounded by his family calmly contemplates the inevitable while cherishing the vague idea that America may yet find the way to save them."

The Churches of America, acting through the Federal Council, are undertaking to do their full part in answering the cry of suffering humanity.

The American Relief Administration is giving 1,200,000 childen of Russia one free balanced meal a day, as well as supplying clothing and medical care, and the American Friends Service Committee (Quaker) is caring for 50,000. 3,000,000 more children in Russia face starvation this winter unless aid comes to them. Fifteen dollars ($15.00) will provide for one of these helpless Russian children through next summer. *Will You Answer This Challenge to Our Christian Civilization?*

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